132

# Some of the

# Arguments & Reasons

AGAINST THE

OFFICE and TITLE

OF

# KINGSHIP

Insisted upon in the time of the late

# PARLIAMENT:

*AND*

Now offered to the Consideration

*OF THE*

# PEOPLE

*OF THIS*

# Common-Wealth.

*London*, Printed for *Thomas Brewster*, at the Three Bibles near the West-end of *Pauls*, 1659.

HARVARD COLLEGE LIBRARY
FROM THE LIBRARY
OF F. L. GAY
JUNE 1, 1918

# *Some of the Arguments and Reaſons againſt the Office and Title of* Kingſhip, *&c.*

FIrſt, God's Witneſs-bearing againſt the Perſon and Office, in the ſetting up of a Power to bring down both together; Which appeared firſt in his preſence with them, enabling them to overcome all difficulties, and proſpering all their undertakings. Secondly, in carrying them out (beyond their own primary Intentions) to act and proſecute the great Changes that have been made, expoſing themſelves thereby to hazard beyond the courſe of humane prudence.

The aboliſhing of the Hierarchy Root and Branch, the Liturgie, and the Houſe of Peers, and the eſtabliſhing of Liberty for Tender Conſciences, were never mentioned as grounds of the Quarrel upon which the war opened; neither did the Quarrel extend in its Original to the Perſon or Office of King: Nothing appeared in the Quarrel at firſt, but the Queſtions concerning the right of exerciſing the *Militia*, the *Negative Vote*, and the removal of ill Councel, &c. The other points were brought into the Quarrel in the progreſs of the Conteſt, by a higher Hand of Providence then Man's purpoſe: And therefore what the Lord, by the Footſteps of his own peculiar Deſigning Providences, hath aboliſhed, (not by Caſualty of Warre, but by Judgment of Law (grounded upon Neceſſity and Duty) againſt the very things ſo aboliſhed, as inconſiſtent with the common good and welfare of the Nation) Man ſhould not preſume to ſet up.

The Common Adverſary confeſſe the *Points* aforeſaid

not to be in the Root of the Quarrel; and therefore argue for the re-eſtabliſhing of them, as of things diſcompoſed in the Heat and Fury of War; And to acquieſce in the gaining of thoſe other *Points*, which were declared to be the ground of the Quarrel (*That the Parliaments having the Exerciſe of the Militia, and no Negative Vote upon them, &c.*) and ſo to acquit thoſe things, wherein God's Deſign did moſt appear, and wherin his Intereſt is moſt concerned. It is very obſervable, That thoſe who are moſt for the reviving of that Office and Title (ſome few honeſt-minded and plain-hearted perſons excepted) are likewiſe known to be in their Spirits and Affections, as earneſt to have the Hierarchie and Liturgie reſumed, and the Door of Chriſtian Liberty (now open) ſhut up: Nay, there is ſcarce a man to be found, who hath been of the adverſe party (although he now ſeemes to cloſe with the preſent Government) but he is declaratively for the ſetting up of this Office, and a friend to thoſe other Powers of the Hierarchy, Peerage, and Prayer-Book; ſo that the deſign of ſetting up this Office, ſeemes to be in order to bring in thoſe other *Powers* by degrees, as the *People* may be prepared and inclined to receive them; And the perſons who are ſo earneſt for it, to be immerced in the very *Principles* and *Intereſt* of the Cavaleers, and probably, many of them at unawares to themſelves, not conſidering that this Office, and thoſe Powers, are ſuch inſeparable Twins, and ſo neceſſarily co-exiſtent, that the one cannot ſtand without the other in point of power, although Names and Forms may be a little varyed to delude the people: And that the preſent thing now inſiſted upon (*viz.* Kingſhip) ſeemes to be but an *Eſſay* to try the Affections and Temper of the *People*, whether they may be wrought by degrees to bear the introducing and reviving of thoſe other *Powers*, which are neceſſary to ſupport this, and the retrenching thoſe Chriſtian

Christian and Civil Immunities, which God by a high hand hath restored unto them, by forcing them from those hands that had usurped them, well knowing, that if the whole Design of setting up the Hierarchy, Liturgy, Peerage, Restraint of Liberty of Conscience, &c. be brought to open view at once, the time will not bear it; and therefore, one part of the design must usher in another. And this Method seems to be grounded upon very good policy; for by gaining one point of the design undiscerned, the opposite party is weakned, Because in the Contest some will be so zealous as to quit their Imployments in Publick Trust, rather then consent to, or own that one step towards the Common Enemies station, and fair pretensions will be found or framed for removal of others; The second step will shake off some of those whose Credulity led them to consent to the first: So that by such steps and degrees of proceeding, all such as have been faithfull to the Interest of God and their Countrey in the time of the late Warrs, (in opposition to the said usurped and Tyrannical Powers) and are now in power in the Armies, and in other Publick Trust, will be insensibly removed, and thereby the National Power and Interest will be transferred into the hands of the Designers and their Party.

Secondly, The impulse upon the Spirits of very many Conscientious Men, (whose hearts God was pleased to engage to hazard their Lives in the Quarrel, To declare against the Reviving of the said Office and Title, though they never communicated their thoughts to one another in that matter, is accounted by some serious Men, a Higher Reason against it, Then the reasonings of Man can

be

before it. How shall we come to the knowledg of the Mind of God in things of this nature, but either by observing and acquiescing in the passages of his Providence touching the thing in question, or by inquiring what the impulse of his Spirit doth fix upon the hearts of his People. And how can we expect that God will establish and prosper that which his People have not a heart to pray for.

Thirdly, The reviving of the said Office and Title will administer occasion of boasting to the whole party, that have been Adversaries in the Quarrel, and of casting a Reproach to those that have been faithful to God and their Countrey, They will say, That they fought to maintain the said Office, and a Government by a King, and that now it is found by experience, even by those that fought against the King, That the setting up of that Office is necessary, and that no settlement can be expected without it: And therefore, say they, the blood spilt, and depredations made in the late Warrs, lyes upon the *Long-Parliament*, that made Warr against the King, and upon those that fought on their side in that War. And what hath a plain honest-hearted man to say against such reproachfull Arguments, if the Office be re-established.

Fourthly, The setting up of the Office in Terms, makes the settlement hereditary, and by Law not forfeitable, and therefore gives life to *Ch. St.* his personal claim of being King over these Nations as his right by Law; And the ground of that Families Claim to the Government being thereby revived, it opens a way, and gives a colourable foundation for all his Allyes to declare for him, and to give

give him an assistance to be re-invested in that Office, unto which the Law of the Land intitles him, whereunto they will hold themselves engaged as they would expect the Assistance of their Neighbour-Princes to be maintained in their Rights against any Usurpation: Whereas while the People have made choice of, and by Parliament (being the Supream Authority of the Nation) established, another Government, his Claim, grounded upon the Lawes, is thereby extinguished, and no Prince hath any colourable Cause to declare for him; Government being for the People, and the qualification thereof being in their choice and power.

Fifthly, the establishing the Office in Terms, makes way for an Act of Resumption, and thereby the unsettling of the Estates, and ruining of many of thousands of Families in these Nations; it being a Tenent among Lawyers, That the Crown cannot be forfeited, nor the Revenue thereof alienated. But while no King, no Crown; and so no Law to ground an Act of Resumption upon: For the Title and Power of our present Chief Magistrate doth clearly make the Government appear to be upon a new and Popular establishment; and therefore he can claim nothing by the Ancient Rights of the Crown. And it is not improbable, that some politick active Men (who have not been thorough Friends to our Common Cause, nor to the Instruments that carried it on) may design such a way for establishing a Publick Revenue, and clearing their own Estates from Taxes, And likewise to dishearten the free People of the Land from future standing by their Representatives in Parliament, in the maintenance of National Priviledges, and opposing of Tyranny,

by

by taking from them the price of their blood, and their due recompence for their many years Labour and Service. And although this Resumption cannot well be accomplished, untill the Army be headed with Men of that Royal Principle, yet there will be at present by establishing that Office, a Foundation for such Resumption; And an ingagement upon the Supream Magistrate, to put the power of his Army, and the Ministration of Justice into the hands of men of such Principles, for the reason mentioned in the sixth Argument.

Sixthly, It may occasion his Highness or his Successours to withdraw their Affections and Confidence from their best and firmest Friends, unto those that were the Common Enemies in the late Quarrel; It being natural for every man to indulge those that fought for that Interest in which he is invested, and wherein his safety (when invested) lyes; and to diffide in those that have ingaged against the person of the King, and have been Instruments to abolish the Office.

FINIS.